

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 18

*Proverbs 15:19-33*

# Proverbs 15:19-33

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word

**Objective** To teach that God’s law is not restrictive but rather provides safety and protection.

## Key Verses

Proverbs 15:19-33—Main Teaching Passage  
2 Peter 3:9

## Memory Verse - Psalm 119:165

“Great peace have those who love Your law,  
And nothing causes them to stumble.”

## Hook

Review last week’s memory verse, Ephesians 4:26.

Write the words, “Wet Paint” up on the board. Ask the class if they have ever seen a wall with a sign like this on it. When they saw the sign, did it make them want to go over and touch the wall and see if the paint was dry yet?

The sign was put their to keep them clean, but by disregarding the warning given they got dirty anyway. God’s Word is like that. If we pay attention to it, we are kept safe. If we ignore it or do the opposite of it, we invite difficulty and trouble into our lives.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

## BOOK

The second half of Proverbs 15 is a mixed collection of Proverbs with a wide range of topics. That being said, if there was to be an overall theme for this section of Scripture it would be that abiding in the wisdom of Lord is not only the right path, but in the long run is also the easier road to walk. We see in several verses how the rejection of God's commandments leads to difficulty, hardship and pain.

Verse 19 is an obvious example of this. Two choices and two "ways" are given to us. The upright man moves as though he is on a fast-moving highway, but the lazy man as though he were fighting constantly through thorn bushes.

We see that for the one who stands on the Word of the Lord, their plans are established (v. 22), their life winds upward (v. 24), they find life (v. 27), and their prayers are heard (v. 29). The person who is opposed to God and His work will find themselves in great distress. They will be shown to have no discernment (v. 21), their plans will fail (v. 22), their path will lead eventually to hell (v. 24), the Lord will oppose them and destroy their house (v. 25), they will have trouble (v. 28) and will find that during those times that the Lord is far from them, and they might feel as though He does not even hear them when they pray (v. 29). We see that in the end the person who does not heed the warnings of the Lord "despises their own soul," (v. 32) and is choosing to bring trouble upon themselves.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

## LOOK

In the Scriptures we read that God has several desires for everyone in the world. For example, in 2 Peter 3:9 we are told that "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance." In this verse, we see that God wants everyone to be saved. In Proverbs we see a few more of these general desires that God has for everyone. We are told that He wants us to live lives of righteousness and we are told that He desires us to seek wisdom and live it out.

God shows us that in this chapter that making the choice to follow Him is not only right, but it is also the choice that leads to the best outcomes. We should not think of the Christian life as a long list of difficult rules that suck all the joy out of life. Rather, the Christian life is a place of safety and comfort. In listening to God and obeying His voice we avoid unnecessary hardships and pain.

Think about wearing a seatbelt. The law says that everyone needs

# LOOK (Continued)

to wear a seatbelt. Someone might choose not to wear a seatbelt because it is restrictive, you can't move around as freely in the car, or it might be uncomfortable for a small time. However, if that person is involved in car accident, that minor inconvenience would have saved them from injury or worse. God doesn't want us to experience unnecessary pain and trouble in our lives. However, He tells us that by living opposed to His will and His word that is exactly what we bring upon ourselves. Obeying His Word is like wearing a seatbelt. Even though at times we might feel restricted in what we can do, or that we are limiting the amount of freedom we have, we know that it is the choice that leads to life and safety.

When we reject God, when we sin, we harm ourselves. Proverbs 15 tells us that we are making a choice to bring trouble into our lives. This is why wisdom is so important to God. Wisdom helps us to make the best choice, even when that choice should be obvious to us. Wisdom tells us that God loves us and that He wants the best for us. It tells us that because He doesn't lie, that we can trust His Word. Therefore, wisdom tells us that by hearing Him and living the way He asks us to is always the best option, and the one that leads to life. Do you want to do things God's way or your own?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

As a class, memorize Psalm 119:165.

Discuss with the class how obeying God's word protect us.

**Pray:** Thank the Lord that He thinks about us and has a desire to see us live righteous lives. Praise Him for encouraging us to live for Him. Ask Him to help us not to strain against His law but to rest in its safety and protection.

**Parent Question:** What are some of God's desires for our lives?

# FURTHER STUDY

## Commentary on Proverbs 15:19-33 by Matthew Henry

Pro 15:19

See here,

1. Whence those difficulties arise which men pretend to meet with in the way of their duty, and to be insuperable; they arise not from any thing in the nature of the duty, but from the slothfulness of those that have really no mind to it. Those that have no heart to their work pretend that their way is hedged up with thorns, and they cannot do their work at all (as if God were a hard Master, reaping where he had not sown), at least that their way is strewed with thorns, that they cannot do their work without a great deal of hardship and danger; and therefore they go about it with as much reluctance as if they were to go barefoot through a thorny hedge.

2. How these imaginary difficulties may be conquered. An honest desire and endeavour to do our duty will, by the grace of God, make it easy, and we shall find it strewed with roses: The way of the righteous is made plain; it is easy to be trodden and not rough, easy to be found, and not intricate.

Pro 15:20

Observe here,

1. To the praise of good children, that they are the joy of their parents, who ought to have joy of them, having taken so much care and pains about them. And it adds much to the satisfaction of those that are good if they have reason to think that they have been a comfort to their parents in their declining years, when evil days come.

2. To the shame of wicked children, that by their wickedness they put contempt upon their parents, slight their authority, and make an ill requital for their kindness: A foolish son despises his mother, that had most sorrow with him and perhaps had too much indulged him, which makes his sin in despising her the more sinful and her sorrow the more sorrowful.

Pro 15:21

Note,

1. It is the character of a wicked man that he takes pleasure in sin; he has an appetite to the bait, and swallows it greedily, and has no dread of the hook, nor feels from it when he has swallowed it: Folly is joy to him; the folly of others is so, and his own much more. He sins, not only without regret, but with delight, not only repents not of it, but makes his boast of it. This is a certain sign of one that is graceless.

2. It is the character of a wise and good man that he makes conscience of his duty. A fool lives at large, walks at all adventures, by no rule, acts with no sincerity or steadiness; but a man of understanding, the eyes of whose understanding are enlightened by the Spirit (and those that have not a good understanding have no understanding), walks uprightly, lives a sober, orderly, regular life, and studies in every thing to conform himself to the will of God; and this is a constant pleasure and joy to him. But what foolishness remains in him, or proceeds from him at any time, is a grief to him, and he is ashamed of it. By these characters we may try ourselves.

Pro 15:22

See here,

1. Of what ill consequence it is to be precipitate and rash, and to act without advice: Men's purposes are disappointed, their measures broken, and they come short of their point, gain not their end, because they would not ask counsel about the way. If men will not take time and pains to deliberate with themselves, or are so confident of their own judgment that they scorn to consult with others, they are not likely to bring any thing considerable to pass; circumstances defeat them which, with a little consultation, might have been foreseen and obviated. It is a good rule, both in public and domestic affairs, to do nothing rashly and of one's own head. Plus vident oculi quam oculus-Many eyes see more than one. That often proves best which was least our own doing.

2. How much it will be for our advantage to ask the advice of our friends: In the multitude of counsellors (provided they be discreet and honest, and will not give counsel with a spirit of contradiction) purposes are established. Solomon's son made no good use of this proverb when he acquiesced not in the counsel of the old men, but because he would have a multitude of counsellors, regarding number more than weight, advised with the young men.

Pro 15:23

Note,

1. We speak wisely when we speak seasonably: The answer of the mouth will be our credit and joy when it is pertinent and to the purpose, and is spoken in due season, when it is needed and will be regarded, and, as we say, hits the joint. Many a good word comes short of doing the good it might have done, for want of being well-timed. Nor is any thing more the beauty of discourse than to have a proper answer ready off-hand, just when there is occasion for it, and it comes in well.

2. If we speak wisely and well, it will redound to our own comfort and to the advantage of others: A man has joy by the answer of his mouth; he may take a pleasure, but may by no means take a pride, in having spoken so acceptably and well that the hearers admire him and say, "How good is it, and how much good does it do!"

Pro 15:24

The way of wisdom and holiness is here recommended to us,

1. As very safe and comfortable: It is the way of life, the way that leads to eternal life, in which we shall find the joy and satisfaction which will be the life of the soul, and at the end of which we shall find the perfection of blessedness. Be wise and live. It is the way to escape that misery which we cannot but see ourselves exposed to, and in danger of. It is to depart from hell beneath, from the snares of hell, the temptations of Satan, and all his wiles, from the pains of hell, that everlasting destruction which our sins have deserved.

2. As very sublime and honourable: It is above. A good man sets his affections on things above, and deals in those things. His conversation is in heaven; his way leads directly thither; there his treasure is, above, out of the reach of enemies, above the changes of this lower world. A good man is truly noble and great; his desires and designs are high, and he lives above the common rate of other men. It is above the capacity and out of the sight of foolish men.

Pro 15:25

Note,

1. Those that are elevated God delights to abase, and commonly does it in the course of his providence: The proud, that magnify themselves, bid defiance to the God above them and trample on all about them, are such as God resists and will destroy, not them only, but their houses, which they are proud of and are confident of the continuance and perpetuity of. Pride is the ruin of multitudes.

2. Those that are dejected God delights to support, and often does it remarkably: He will establish the border of the poor widow, which proud injurious men break in upon, and which the poor widow is not herself able to defend and make good. It is the honour of God to protect the weak and appear for those that are oppressed.

Pro 15:26

The former part of this verse speaks of thoughts, the latter of words, but they come all to one; for thoughts are words to God, and words are judged of by the thoughts from which they proceed, so that,

1. The thoughts and words of the wicked, which are, like themselves, wicked, which aim at mischief, and have some ill tendency or other, are an abomination to the Lord; he is displeased at them and will reckon for them. The thoughts of wicked men, for the most part, are such as God hates, and are an offence to him, who not only knows the heart and all that passes and repasses there, but requires the innermost and uppermost place in it.

2. The thoughts and words of the pure, being pure like themselves, clean, honest, and sincere, are pleasant words and pleasant thoughts, well-pleasing to the holy God, who delights in purity. It may be understood both of their devotions to God (the words of their mouth and the meditations of their heart, in prayer and praise, are acceptable to God, Ps. 19:14; 69:13) and of their discourses with men, tending to edification. Both are pleasant when they come from a pure, a purified, heart.

Pro 15:27

Note,

1. Those that are covetous entail trouble upon their families: He that is greedy of gain, and therefore makes himself a slave to the world, rises up early, sits up late, and eats the bread of carefulness, in pursuit of it-he that hurries, and puts himself and all about him upon the stretch, in business, frets and vexes at every loss and disappointment, and quarrels with every body that stands in the way of his profit-he troubles his own house, is a burden and vexation to his children and servants. He that, in his greediness of gain, takes bribes, and uses unlawful ways of getting money, leaves a curse with what he gets to those that come after him, which sooner or later will bring trouble into the house, Hab. 2:9, 10.

2. Those that are generous as well as righteous entail a blessing upon their families: He that hates gifts, that shakes his hands from holding the bribes that are thrust into his hand to pervert justice and abhors all sinful indirect ways of getting money-that hates to be paltry and mercenary, and is willing, if there be occasion, to do good gratis-he shall live; he shall have the comfort of life, shall live in prosperity and reputation; his name and family shall live and continue.

Pro 15:28

Here is,

1. A good man proved to be a wise man by this, that he governs his tongue well; he that does so the same is a perfect man, Jam. 3:2. It is part of the character of a righteous man that being convinced of the account he must give of his words, and of the good and bad influence of them upon others, he makes conscience of speaking truly (it is his heart that answers, that is, he speaks as he thinks, and dares not do otherwise, he speaks the truth in his heart, Ps. 15:2), and of speaking pertinently and profitably, and therefore he studies to answer, that his speech may be with grace, Neh. 2:4; 5:7.

2. A wicked man is proved to be a fool by this, that he never heeds what he says, but his mouth pours out evil things, to the dishonour of God and religion, his own reproach, and the hurt of others. Doubtless that is an evil heart which thus overflows with evil.

Pro 15:29

Note,

1. God sets himself at a distance from those that set him at defiance: The wicked say to the Almighty, Depart from us, and he is, accordingly, far from them; he does not manifest himself to them, has no communion with them, will not hear them, will not help them, no, not in the time of their need. They shall be for ever banished from his presence and he will behold them afar off. Depart from me, you cursed.

2. He will draw nigh to those in a way of mercy who draw nigh to him in a way of duty: He hears the prayer of the righteous, accepts it, is well pleased with it, and will grant an answer of peace to it. It is the prayer of a righteous man that avails much, Jam. 5:16. He is nigh to them, a present help, in all that they call upon him for.

Pro 15:30

Two things are here pronounced pleasant:-

1. It is pleasant to have a good prospect to see the light of the sun (Eccl. 11:7) and by it to see the wonderful works of God, with which this lower world is beautified and enriched. Those that want the mercy know how to value it; how would the light of the eyes rejoice their hearts! The consideration of this should make us thankful for our eyesight.

2. It is more pleasant to have a good name, a name for good things with God and good people; this is as precious ointment, Eccl. 7:1. It makes the bones fat; it gives a secret pleasure, and that which is strengthening. It is also very comfortable to hear (as some understand it) a good report concerning others; a good man has no greater joy than to hear that his friends walk in the truth.

Pro 15:31

Note,

1. It is the character of a wise man that he is very willing to be reproofed, and therefore chooses to converse with those that, both by their words and example, will show him what is amiss in him: The ear that can take the reproof will love the reprover. Faithful friendly reproofs are here called the reproofs of life, not only because they are to be given in a lively manner, and with a prudent zeal (and we must reprove by our lives as well as by our doctrine), but because, where they are well-taken, they are means of spiritual life, and lead to eternal life, and (as some think) to distinguish them from rebukes and reproaches for well-doing, which are rather reproofs of death, which we must not regard nor be influenced by.

2. Those that are so wise as to bear reproof well will hereby be made wiser (ch. 9:9), and come at length to be numbered among the wise men of the age, and will have both ability and authority to reprove and instruct others. Those that learn well, and obey well, are likely in time to teach well and rule well.

Pro 15:32

See here,

1. The folly of those that will not be taught, that refuse instruction, that will not heed it, but turn their backs upon it, or will not hear it, but turn their hearts against it. They refuse correction (margin); they will not take it, no, not from God himself, but kick against the pricks. Those that do so despise their own souls; they show that they have a low and mean opinion of them, and are in little care and concern about them, considered as rational and immortal, instruction being designed to cultivate reason and prepare for the immortal state. The fundamental error of sinners is undervaluing their own souls; therefore they neglect to provide for them, abuse them, expose them, prefer the body before the soul, and wrong the soul to please the body.

2. The wisdom of those that are willing, not only to be taught, but to be reproofed: He that hears reproof, and amends the faults he is reproofed for, gets understanding, by which his soul is secured from bad ways and directed in good ways, and thereby he both evidences the value he has for his own soul and puts true honour upon it.

Pro 15:33

See here how much it is our interest, as well as duty,

1. To submit to our God, and keep up a reverence for him: The fear of the Lord, as it is the beginning of wisdom, so it is the instruction and correction of wisdom; the principles of religion, closely adhered to, will improve our knowledge, rectify our mistakes, and be the best and surest guide of our way. An awe of God upon our spirits will put us upon the wisest counsels and chastise us when we say or do unwisely.

2. To stoop to our brethren, and keep up a respect for them. Where there is humility there is a happy presage of honour and preparative for it. Those that humble themselves shall be exalted here and hereafter.